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ON THE

BIRTHDAY OF ST. GREGORY,

AND

COLLATERAL EXTRACTS FROM KING ALFRED'S VERSION  
OF BEDE'S ECCLESIASTICAL HISTORY, AND  
FROM THE SAXON CHRONICLE;

WITH A FULL RENDERING INTO ENGLISH, NOTES CRITICAL AND EXPLANATORY,  
AND AN INDEX OF STEMS AND FORMS.

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SAXON LANGUAGE," "ANALLECTA ANGLO-SAXONICA," ETC.

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TO

THE REV. SAMUEL GILMAN, D. D.

WHOSE INTEREST IN BEHALF OF LITERATURE

IS ONLY SURPASSED BY HIS ZEAL IN THE CAUSE OF

RELIGION AND HUMANITY,

THIS SMALL VOLUME IS INSCRIBED AS

A TOKEN OF REGARD.



## PREFACE.

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IN presenting the *Anglo-Saxon Homily on the Birth-day of St. Gregory* to the American public, the Editor deems no apology necessary, as the chief object of the publication, the advancement of the study of the language in which it appears, must be evident to every mind. That it will subserve the purpose for which it is intended, though in a subordinate degree, he has every reason to believe.

This Homily is one of a series translated from the Latin, and modified to suit the Anglican Church, by Abbot Ælfric, who afterwards, in A. D. 996, succeeded Sigeric as Archbishop of Canterbury. It celebrates the introduction of Christianity among our Saxon forefathers after their establishment in the Island of Great Britain, exhibiting the interesting circumstance which led to the mission, and the holy zeal and indefatigable labor with which Augustine and his coadjutors set forth the truths of the Gospel; while at the same time, it holds up to view the amiable and apostolical character of that eminent servant of Jesus Christ, and ornament of the papal chair, St. Gregory, deservedly styled "the Great." As a specimen of the Anglo-Saxon language, it is remarkable for its purity; as a literary composition, the beauty of the style must strike the mind of every

one who is capable of appreciating the nerve and force of expression employed by the Translator.

The Extracts from "King Alfred's Version of Bede's Ecclesiastical History of the Anglo-Saxons," and from the "Saxon Chronicle," have been appended because of their connection with the main subject of the Homily.

The Translation into English being united with the Notes, appears in the least objectionable form. The elucidation of words was deemed unnecessary, as the want in that respect has been fully met in another work prepared by the Editor, and now in press.

The punctuation of the Text has been made conformable to established rules, and, as is right, especially to those adopted for the English. There is no more reason why we should adhere to the old system of separating the parts of a sentence in Anglo-Saxon, than in other ancient languages. Upon a corresponding principle we might also have rendered the orthography of the same words more uniform.

ST. JAMES, SANTEE, S. C., May 1, 1848.

## NATALE

### S. GREGORII PAPAE.

---

GREGORIUS se hálga Papa, Engliscere theóde Apostol, on thisum andweardan daege aefter manigfealdum gedeorfum and hálgum gecnyrdnyssum, Godes rice gesaeliglice astáh. He is rihtlice Engliscere theóde apostol, forthán-the he, thurh his raede and sande, us fram deofles bigengum aetbraed, and tó Godes geleáfan gebigde. Manige hálige béc cythath his maeran drohtnunge, and his hálige lif; and eác ISTORIA ANGLORUM thá-the Ælfred, Cyning, of Leden on Englis awende. Seó béc spreth genóh swutelice be thisum hálgan were. Nú wille we, theáh, sumthing scortlice eow be him gereccan, forthán-the seó fórsaede béc nis eow eallum cuth, theáh-the heó on Englis awend is.

Thes cádiga papa, Gregorius, wæs of aethelre mægthe and of eáwfaestre acenned; Rómanisce witan wæron his mágos; his faeder hátte Gordíanus, and Felix se eáwfaesta papa wæs his fifta-faeder. He wæs, swá-swá we cwaedon, for worulde aethelboren; ac he oferstáh his aethelborennysse mid hálgum theawum, and mid gódum weorcum geglengde. GREGORIUS is Grecisc nama, se swegth on Ledenum gereorde, VIGILANTIUS; thaet is on Englisce, WACOLRE. He wæs swythe wácol on Godes bebodum, thá-thá he-sylf hërigendlice leofode; and he wácollice ymb manigra theóda thearfa

hogode, and heom lifes wæg geswutelode. He wæs fram cildháde on bóclícum lárúm getýd; and he on þāære lāre swá gesaeliglice theáh, thaet on ealre Rómana-byrig nāes nān his gelica gethúht. He gecneord-læhte aefter wisra lāreowa gebysnunga, and nāes forgytel; ac gefaestnode his lāre on faest-hafelum gemynde: he hlód mid þurstigum breoste thá flówendan lāre, the he eft aefter fyrste mid hunig-swétre thróte thaeslice bealcode. On geonglicum gearum, thá-thá his geóguth aefter gecynde woruld-thing lufian sceolde, thá ongan he hine-sylfne tó Gode getheóðan and tó éthle thaes uplican lifes mid eallum gewilnungum órthian. Witodlice aefter his faeder forthsithe, he arærde six munuc-lif on Sicilian-lande, and thaet seofothe binnon Rómana-byrig getimbrode, on thám he-sylf regollice under abbodes hæsum drohtnode. Thá seofon mynstru he geglengde mid his ágenum, and geníhtsumlice tó daeghwamlicum bigleofan gegódode. Thone ofer-eácan his áhta he aspende on Godes thearfum, and ealle his aethelborennysse tó Heofonlicum wuldre awende. He eóde, aer his gecyrrednysse, geond Rómana-burh mid paellenum gyrlum, and scínendum gymmum, and reáðum golde gefraetewod. Ac aefter his gecyrrednysse he thenode Godes thearfum, and hine-sylfne thearfa mid wácum waefelse befeng. Swá fulfremedlice he drohtnode on anginne his gecyrrednysse, swá thaet he mihte thá-iú beón geteald on fulfremedra hálgeþa getaéle. He lufode forhaefednysse on méttum and on drynce; and on waccum and on syndrigum gebedum thaertó-eácan, he throwode singallice untrumnyse, and swá, he stithlicor mid andweardum untrumnyssum ofset wæs, swá he geornfullicor thaes écan lifes gewilnode.

Thá undergeat se papa the on thám tíman thaet apostollice setl gessæt, hú se eádiga Gregorius on hálgum maegnum theónde wæs; and he thá hine genam of thaære munuelicere drohtnunge, and him tó gefylste gesette, on diáconháde ge-endebyrdne. Thá gelamp hit aet sumum saele, swá-swá hyt for-oft déth, thaet Engliscé ceáp-menn bróhton

heora wære tó Rómana-byrig, and Gregorius eóde bé þaære stræte tó þám Engliscum mannum, heora þing sceawigende. Þá geseáh he betwux þám wárum ceip-cnihtas gesette, þá wæron hwites lichaman and faegres andwitan menn, and aethelice gefeaxode. Gregorius þá beheold þaëra cnapena wlite, and befran of hwylcere theóde hi gebróhte wæron. Þá sæde him man, thaet hí of Engla-lande wæron, and thaet þaære theóde mennisc swá wlitig wære. Eft þá Gregorius befran, hwaether thaes landes folc Cristen wære, the hæthen. Him man sæde, thaet hí hæthene wæron. Gregorius þá of innewardre heortan langsume siccetunge teáh, and cwaeth: 'Wæ-lá-wá! thaet swá faegres híwes menn syndon þám swear-tan deofle under-theodde!' Eft þá Gregorius befran, hú þaære theóde nama wære the hí ofcóm. Him wæs ge-andwyrd, thaet hí ANGLE genemnde wæron. Þá cwaeth he: 'Rihtlice hí syndon ANGLE gehátene, forthán-the hí engla wlite habbath, and swilcum gedafenath thaet hí on heofenum engla geferan beón.' Gyt-þá Gregorius befran, hú þaære scýre nama wære the þá cnapan of-alaedde wæron. Him man sæde, thaet þá scirmen wæron DEIRI gehátene. Gregorius andwyrde: 'Wel hí syndon DEIRI gehátene, forthán-the hí synd FRAM GRAMAN generode, and tó Cristes mildheortnysse gecygede.' Gyt-þá he befran, 'Hú is þaære scire cyning geháten?' Him wæs ge-andswarod, thaet se cyning ÆLLA gehátan wære. Hwaet-þá Gregorius gúmenode mid his wordum tó þám naman, and cwaeth: 'Hit gedafenath thaet ALLELÚIA sý gesungen on þám lande tó lófe thaes Ælmihtigan Scyppendes.' Gregorius þá eóde tó þám papan thaes apostolican setles, and hine bæd thaet he Angel-cynne sume lárceowas asende, the hí tó Criste gebigdon mid Godes fultume; and cwaeth thaet he-sylf geáro wære thaet weorc tó gefremmanne, gyf hit þám papan swá gelicode. Þá ne mihte se papa thaet gethalian, theáh-the he eall wolde, forthán-the þaære Rómaniscan ceastre gewaran noldon



gethafian, thaet swá getogen man, and swá gethungen láreoow thá burh eallunga forlete, and swá fyrlenne wraecosith gename.

Æfter-thisum gelamp thaet mycel mán-cwealm becom ofer thaere Rómanisce leóde, and aereost ðone papan Pelagfum gestód, and buton yldinge hine adydde. Witodlice aefter thaes papan ge-endunge, swá mycel cwealm gewearth thaes folces, thaet gehwaer stódon awéste hús geond thá burh buton búgendum. Thá ne mihte, swá-theáh, seó Rómana-burh buton papan wunian, ac eall thaet fole ðone eádigan Gregorium tó thaere gethinthe ánmódlice geceás, theáh-the he mid eallum maegnum witherigende wære. Gregorius thá sende æenne pistol tó thám Cásere Mauricio, se wæs his faedera, and hine halsode and myclum bæd, thaet he naefre thám folce ne gethafode, thaet he mid thaes wurth-myntes wuldre ge-ufenod wære; forthán-the he ondred, thaet he, ðurh ðone myclan hād, on woruldlicum wuldre, the he ær awearp, aet sumum saele bepaeht wurde. Ac thaes Cáseres heáh-gereca, Germánu, gelahte ðone pistol, and hine to-tær; and siththan cydde thám Cásere, thaet eall thaet folc Gregorium tó papan gecoren haefde. Mauricius thá se Cáser, thaes Gode ðancode, and hine hādian heht. Hwaet-thá Gregorius fleámes cepte, and on dimhofan aetlútode; ac hine man gelahte, and teáh tó Pétres circan, thaet he thaer tó papan gehálgod wurde. Gregorius thá ær his hādunge thaet Rómanisce folc for thám onsigendan cwealme thisum wordum hí tó behreów-sunge tihte:

‘Mine Gebróthra, thá leófostan! Us gedafenath, thaet we Godes swingle, the we on-ær tówearde ondraedan sceoldon, thaet we huru nú andwearde and afandede ondredon. Ge-openige us úre saernys infaer sóthre gecyrrednysse; and thaet wite the we throwiath, to-brece úre heortan heardnysse. Efne nú this folc is mid swurde thaes heofonlican graman ofslagen, and gehwylce ænlipige synd mid faerlicum slýhtum awéste. Ne seó adl thám deathe ne fóre-

staepth ; ac ge geseóth thaet se ylca death thaere adle fóre-radath. Se geslagentha byth mid deathe gegripen aérthán-the he tó heófungum sóthre behreówsunge gecyrran maege. Hogiath forthý, hwylc se becume aetfóran geáfhthe thaes strecan Déman, se-the ne maeg thaet yfel bewépan the he gefremmode. Gehwylce eorth-búgigende synd aetbrodene, and heora hús standath awéste. Faederas and modru bestandath heora bearna lic, and heora yrfe-numan heom-sylfum tó forwyrde fóre-staepth. Uton eornostlice fleón tó heófunges sóthre dáedbóte thá-hwile-the we móton, aérthán-the se faerlica slege us astrece. Uton gemunan swá-hwaet-swá we dwelgende agylton, and uton mid wópe gewitnian thaet-thaet we mánfullice adrugon. Uton fóre-radian Godes ansýne on andetnysse, swá-swá se witega us manath. Uton ahebban úre heortan mid handum tó Gode, thaet is, thaet we scealon thá gecnyrdnysse úre béne mid ge-árnunge gódes weorces up-araeran. He forgifth trúwan úre forhtunge, se-the thurh his witegan clypath : “ Nelle ic thaes sinfullan death ; ac ic wille thaet he gecyrra and libbe.” Ne or-trúwige nán man hine-sylfne for his synna mycelnysse. Witodlice thá ealdan gyltas Niniueiscre theóde, threóra daga behreówsung hý adylegode ; and se gecyrra sceátha on his deathes cwyde thaes écan lifes méde ge-ánode. Uton awendan úre heortan tó Gode. Hraedlice byth se Déma tó úrum bénum gebiged, gif we fram úrum thwyrnyssum beóth geriht-læhte. Uton standan mid gemáhhlicum wópum ongan thám onsigendan swurde swá mycles dómes. Sóthlice gemáhnys is thám sóthan Déman gecweme, theá-the heó mannun unthancwyrth sý ; forthán-the se árfesta and se mildheorta God wile thaet we mid gemáhhlicum bénum his mildheortnysse ofgán ; and he nele swá-myclum-swá we ge-árniath us ge-ýrsian. Be thisum he cwaeth thurh his witegan : “ Clypa me on daege thínre gedrefednysse, and ic wille thé ahraeddan, and thú maersast me.” God-sylf is his gewita, thaet he miltasian wile him tó clypiendum, se-the manath thaet we him tó clypian sceolon.

Forth, mine Gebróthru, thá leófostan, uton gecuman on thám feórthan daege þissere wúcan on áerne-merigen, and mid éstfullum móde and teárum, singan seofonfealde Letanias, thaet se streca Déma us ge-árige, thónne he gesýhth thaet we-sylfe úre gyltas wrecath.'

Eornostlice thá-thá seó mycele menigu, aegther-ge preost-hádes ge munuc-hádes menn, and thaet leáwede folc, aester thaes eádigan Gregories háese, on thone Wódnes-daeg to thám seofonfealdum Letanium gecómon, to-thán-swythe awedde se fóre-sæda cwealm, thaet hund-eahtatig manna on thaere áne tide feallende, of life gewiton thá-hwýle-the thaet folc thá Letanias sang. Ac se hálga sacerð ne geswác thaet folc to manigenne, thaet hi thaere béne ne geswicon oth-thaet Godes miltsung thone réthan cwealm gestilde.

Hwaet-thá Gregorius, siththan he papanhád underfeng, gemunde hwaet he gefyrn Angel-cynne gemynte, and thaerrihte thaet luftýme weore gefremmode. He nátes-hwón ne mihte thone Rómaniscan bisceop-stól eallunga forlætan; ac he asende othre aerend-racan, gethungene Godes theowas to thisum íglande, and he-sylf myclum mid his bénum and tihlungum fylste, thaet thaera aerend-racena bódung forthgange, and Gode waestm-baere wurde. Thaera aerend-racena naman synd thus gecygede: AUGUSTÍNUS, MELLÍTUS, LAURENTÍUS, PÉTRUS, JÓHANNES, JUSTUS. Thás láreowas asende se eádiga papa Gregorius, mid manigum othrum munecum, to Angel-cynne, and hi thisum wordum to thaere fare tihte: 'Ne beón ge afyrhte þurh geswinc thaes langsuman fareldes, oththe þurh yfelra manna ymbe-spræce; ac mid ealre ánraednyse and wylme thaere sóthan lufe, thás ongunnenan þing, þurh Godes fultum, gefremmath; and wite ge thaet eower méð on thám écan édleáne swámycle máre býth, swá-myclum-swá ge máre for Godes willan swincath. Gehýrsumiath eádmóðlice on eallum þingum Augustine, thone-the we eow ealdor gerehton. Hit fremath eowrum sawlum, swá-hwaet-swá ge be his mynegunge

gefyllath. Se Ælmihtiga God, þurh his gife, eow gescyldre, and ge-unne me þæt ic mæge eowres geswines waestm on þām écan édleáne geseón; swá-þæt ic beó gemet sámod on blisse eowres édleánes, theáh-the ic mid eow swincan ne mæge forthán-the ic wille swincan.' Augustinus þá mid his geferum, þæt synd gerehte feowertig, ferdon be Gregories hæse, oth-þæt hi becómon gesúndfullice to þisum íglande.

On þām dagum ríxode Æthelbriht, Cyning, on Cantwarabyrig, and his rice wæs astreht fram þære myclan eá Humbre oth súth-sæ. Augustinus hæfde genumen wealh-stódas on Francena rice, swá-swá Gregorius him be-beád, and he, þurh þære wealh-stóda muth, þám cyninge and his leóde Godes word bódode: hú se mildheorta Hælend mid his ágenre throwunge, þisne scyldigan middan-eard alýsde, and geleáfullum mannum heofona rices infaer geopenode. Þá andswyrde se cyning, Æthelbriht, Augustine and cwaeth, þæt he faegere word and behát him cydde; and cwaeth þæt he ne mihte swá hraedlice þone ealdan gewunan, the he mid Angel-cynne heold, forlaetan. Cwaeth þæt he móste freólice þá heofonlican láre his leóde bódian, and þæt he him and his geferum bigleofan thenian wolde, and forgeáf him þá wununge on Cantwara-byrig, seó wæs ealles his rices heofod-burh.

Ongan þá Augustinus mid his munecum to ge-eften-læc-anne þære Apostola lif, mid singalum gebedum, and waec-cum, and faestnum Gode theowigende, and lifes word þám the hi mihton bódigende; ealle middan-eardlice þing swá-swá ael-fremede forhogigende, þá þing áne the hi to bigleofan behofodon underfónde, be þám the hi tæhton sylfe lybbende, and for þære sóthfaestnysse lufe þá hi bódedon, gearwe wæron éhtnysse to thóligenne, and deathe sweltan, gif hi thorfton. Hwaet-þá gelyfdon for-wel manige, and on Godes naman gefullode wurdon, wundrigende þære byle-witnysse heora unscæthigan lifes, and swétnysse heora heofonlican láre. Þá aet-nextan gelustfullode þám cyninge

Æthelbrihte heora clæne lif, and heora winsume behát, thá sóthlice wurdon mid manigum tácnun gesethede, and he thá gelyfende wearth gefullod, and myclum thá Cristenan ge-ár-wurthode, and swá-swá heofonlice ceaster-gewaran lufode. He nolde, swá-theáh, nænne tó Cristendóme geneáðian; for-thán-the he of-axode aet thám láreowum his hæle, thaet Cristes theowdóm ne sceol beón geneádod, ac sylf-wyllea. Ongunnon thá daeghwamlice for-wel manige éfstan tó gehýr-anne thá hálgan-bódunge, and forlætan heora háethenscype, and heó-sylfe getheóðan tó Cristes geláthunge, on hine ge-lyfende.

Between thisum gewende Augustinus ofer sæe tó thám arcebisceope Etherie of Arela, and he hine gehádode Angel-cynne tó arcebisceope swá-swá him Gregorius ær gewissode. Augustinus thá gehádod cyrde tó his bisceop-stóle, and asende aerend-racan tó Róme, and cydde thám eáðigan Gregorie thaet Angel-cyn Cristendóme underfeng, and he eác mid gewritum fela thinga befran, hú him tó drohtnigenne wære between thám nig-hworfenan folce. Hwaet-thá Gregorius myclum Gode thancode mid blissigendum móde thaet Angel-cynne swá gelumpen wæs, swá-swá he-sylf geornlice gewilnode; and sende ongean aerend-racan tó thám geleáffullan cyninge Æthelbrihte mid gewritum and manigfealdum lacum; and othre gewritu tó Augustine mid andswarum ealra thære thinga the he hí befran, and hine eác thisum wordum manode: "Bróthor mín, se leófesta! Ic wat thaet se Ælmihtiga fela wundra thurh thé thære theóde the he geceás, geswutelath, thaes thú miht blissian, and eác ondraedan. Thú miht blissian; gewislice, thaet thære theóde sawla thurh thá ýttran wundra beóth getogene tó thære incundan gife. Ondraéd thé, swá-theáh, thaet thín mód ne beó ahafen mid dystignysse on thám tácnun the God thurh thé gefremmath, and thú thánon on idelum wuldre befealle withinnan, thánon-the thú with-útan on wurth-mynte ahafen býst."

Gregorius asende eác Augustine háligu lac on maesse-

reáfum and on bócum, and þháera apostola and martira RELIQUIAS sámod; and bebeád þhaet his aeftergengas symble þhaet pallium and þhone erce-hád aet þhám apostolican setle Rómaniscere Geláthunge feccan sceoldon. Augustínus gesette, aefter-þhisum, bisceopas of his geferum on gehwílcum burgum on Engla-þheóde; and hí on Godes geleáfan þheónde þhurhwunedon oth þhisum daegþhêrlican daege.

Se eádiga Gregoríus gedihte manige hálige traht-béc, and mid mycelre gecneordnysse Godes folc tó þhám écan life gewissode, and fela wundra on his life geworhte, and wuldorfullice þhaes papan-setles geweold þhreottýne gear, and six monthas, and ten dagas: and síththan on þhisum daege gewát tó þhám écan setle heofena-ríces, on þhám he leofath mid Gode Ælmihtigum á butan ende, Amen!

EXTRACT FROM KING ALFRED'S VERSION OF  
BEDE'S ECCLESIASTICAL HISTORY.

BOOK II.—CHAPTER I.

“NIS us thónne se hlisa tó forswigienne, the be thám eádigan Gregorius thurh yldra manna segene tó us becóm. For hwylcum intingan he monad waere, thaet he swá geornfulle gýmenne dyde ymb thá hæle úre theóde.

“Secgath hí thaet sume daege thider niwan cónon cýp-menn of Brytene; and monige cép-thing tó ceáp-stowe bróhton; and eác monige cónon tó bycgeanne thá thing. Thá gelamp hit thaet Gregorius betwýh othre eác thider cóm; and thá geseáh betwýh othre thing cép-cnihtas thaer gesette waeron, hwites lichoman and faegeres andwlitan menn, and aethelice gefeaxode. Thá he thá hí geseáh and beheold, thá fraegn he of hwylcum lande, oththe of hwylcere theóde hí bróhte waeron. Sæde him man, thaet hí of Bryten-eálonde bróhte waeron, and thaes eálondes bigengan swylere ansýne menn waeron. Eft he fregn hwaether thá ylcan landleóda Cristene waeron, the hí thá-gyt on hæthennysse gedwolum lifdon. Cwæth him man tó and sæde, thaet hí thá-gyt hæthene waeron; and he thá of innewardre heortan swithe sworete, and thus cwæth ‘Wá-lá-wá! thaet is sárlic, thaet swá faegres feores, and swá leohtes wites menn sceolon ágan and besittan Thystra Ealdor!’ Eft he fraegn hwaet seó theód nemned waere, the hí of cónon. Thá andswaræde him mon, thaet hí ENGLE nemnde waeron. Cwæth he, ‘Wel thaet swá maeg, for-thón engle-lice ansýne hí habbath, and eác swylcum gedafenath thaet hí engla efenyrfewardas on heofonum sin.’ Thá-gyt he furthor fraegn, and cwæth, ‘Hwaet hátte seó mægth, the thás cnihtas

hider of gelaedde wæron.' Thá andswærde him mon and cwaeth, thaet hi DEIRI nemnde wæron. Cwaeth he, 'Wel thaet is cweden, DEIRI (DE IRA *eruti*) hí sculon beón of Godes fyrr abrodene; and tó Cristes mildheortnysse gecygd.' Thá-gyt he acsade hwaet heora cyning hāten wære; and him mon answæde and cwaeth, thaet he ÆLLA hāten wære. And thá pleogode he mid his wordum tó thām naman, and cwaeth: 'Allelúia! thaet gedafenath, thaette Godes lóf úres Scyppendes on thām dælum gesungen sí.' And he thá-sona cōde tó thām biscope, tó thām papan thaes Apostolican setles,—forthón he-sylf thá-gyt ne wæs biscop geworden,—bæd hine thaet he Angel-theode on Breotene onsende hwylce-hugu láreowas, thaet thurh thá hí tó Criste gecyrde beón mihton; and cwaeth thaet he-sylf géaro wære, mid Godes fultume, thaet weorc tó gefremmanne, gif thām Apostolican papan thaet licode, and thaet his willa wære, and his lýfnys. Thá ne wolde se papa thaet gethafigan, ne thá burhware thón-má, thaet swá aethel wer, and swá gethungen, and swá gelaered, swá feor fram him gewite. Ac he, sona-hrathe-thaes-the he biscop geworden wæs, thaet he gefremmede thaet weorc thaet he lange wilnade, and thá hālgan láreowas hider onsende, the we aer befóran sædon; and he, Scs. Gregorius, mid his trymnyssum, and mid his gebedum wæs gefultumiende, thaet heora lár wære waestm-berende tó Godes willan, and tó raede Angel-cynne."



## EXTRACTS FROM THE SAXON CHRONICLE.

A.D. 560. Hér feng Æthelbriht tó Cantwara-rices, and heold hit LVI. wintra. On his dagum sende se hálga papa Gregorius us fulluht, thaet wás on thám twám and thritig-othan geáre his rices. . . . .

A.D. 592. Hér Gregorius feng tó papdóme on Róme.

A.D. 596. Hér Gregorius, Papa, sende tó Bretene Augustinum mid wel monigum munecum, thá Godes word Ængla-theóde gódspellian.

A.D. 597. . . . Hér cóm Augustínus and his geferan tó Engla-lande.

A.D. 601. Hér sende Gregorius se papa Augustine, Arcebisceope, pallium on Brytene, and wel monige godcunde láreowas tó fultume. . . . .

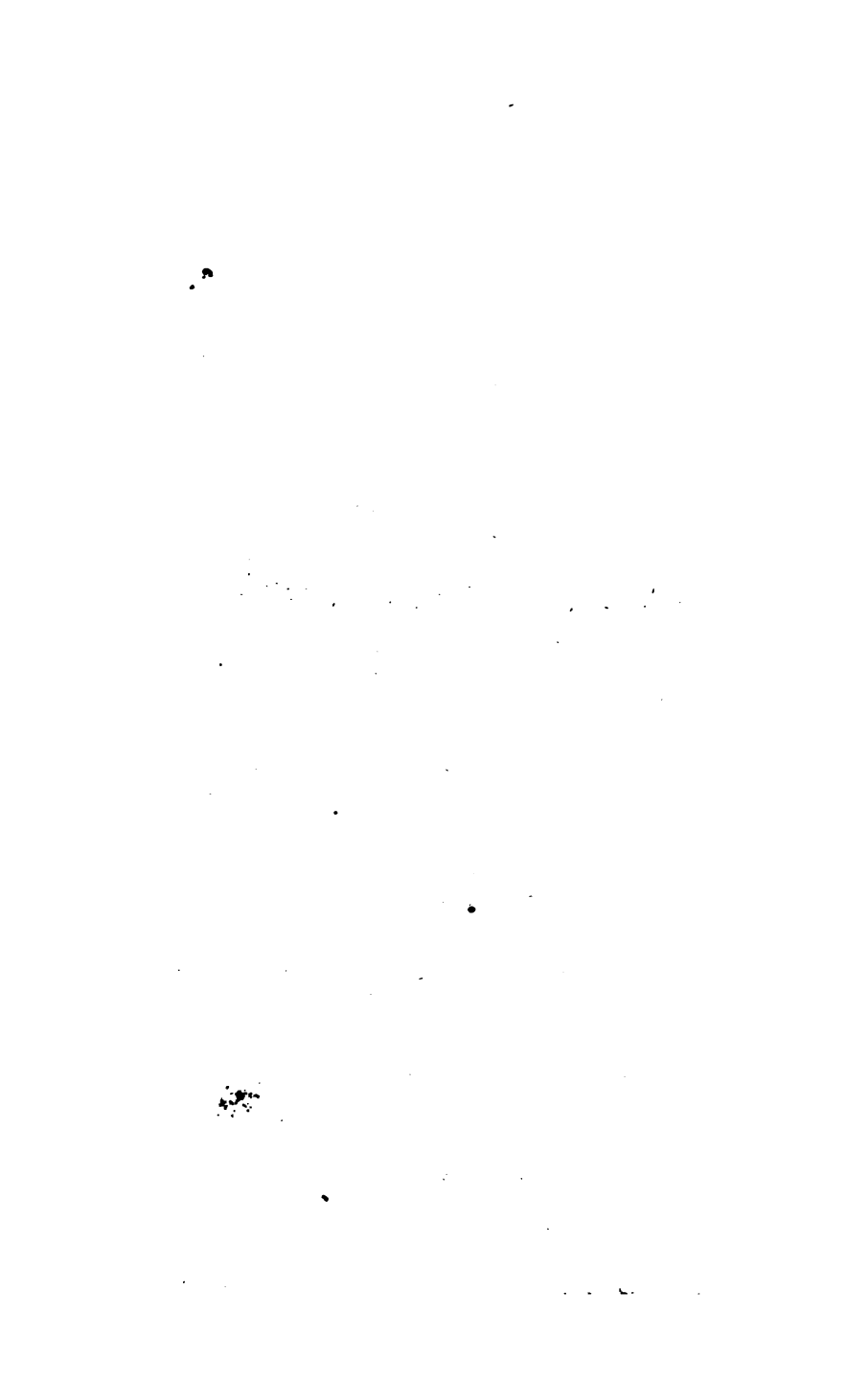
A.D. 604. Hér Augustínus gehálgod II. biscopas, Mellitum and Iustum. Mellitum he sende tó bódianne East-Seaxum fulluht. . . . . And Æthelbyrht gesealde Mellite biscop-setl on Lunden-wic, and Justo he sealde biscop-setl on Hrófes-ceastre, se ys XXIV. mila fram Dorwit-ceastre.

A.D. 606. Hér forthferde Gregorius, ymb tyn gear thaes the he us fulwiht sende. . . . .

A.D. 616. Hér Æthelbyrht, Cantwara Cyning, forthferde, se áerost fulwiht underfeng Engliscra cinga. . . . .

. . . . . On thyses cinges (Eádbald) dagum, se ylca Laurentius arceb., se wás on Cent aefter Augustine, forthferde IV. Non. Feb., and he wás bebyrged bé Augustine. Se hálga Augustínus bé his hálán liue, hine hádode tó biscope, tó-thi-thaet Cristes geláthung, the thá-git wáes niwe on Engla-lande, náne hwile aefter his forthathe náere butan arcebisceope. Thá aefter him feng Mellitus tó arceb.-dóme, se wás áer biscop of Lunden. . . . Thá wurden Lunden-ware haethene.

**RANSLATION AND NOTES.**



## BIRTH-DAY OF ST. GREGORY.

• NATALE, i. e. BIRTH-DAY TO THE EVERLASTING LIFE, as  
appear in the sequel.

Gregorius . . . . . Apostol—"Gregory the Holy Pope, of  
the Anglo-Saxon nation the Apostol,"—'Engliscere,' rather  
"Englisc," than "English," as the appellation is commonly  
understood. Indeed, the difference between the terminations  
-ic and -ish, philologically expresses that of the nation in its  
two stages; *Analecta Anglo-Saxonica*, Introduction, § 82,  
note (1).

On . . . dæge—"on this present day," Gregory departed  
his life on the 1st day of March, (O. S.), A. D. 605.

After . . . . . gecnyrdnyssum—"after manifold labors and  
sacred studies,"

Godes . . . astáh—"happily ascended unto the kingdom  
of God."

He . . . . . Apostol—"He is rightly the apostol of the An-  
glo-Saxon nation,"—'Rihtlice,' "rightly," in the sense of  
"justly."

Forthán-the . . . .sande—"because that he, through counsel and mission,"—"Forthán-the," "for the *π* that;" *Anal. Anglo-Sax., Part I., Section XI.*

Us . . . aetbraed—"delivered us from *the* worship o devil,"—"Bigengum," the plural, "from *the* services," ligious duties, *or* exercises." Another, but less correct of this word is, 'biggengum.'

And . . . gebigde—"and turned *us* unto *the* faith of G —'Gebigde,' rather, "turned about," "reduced," "ce to bow, *or* bend."

Manige . . . . .lif—"Many holy books tell of his illous acts, and of his divine life,"—"Drohtnunge," "co sation," "conduct," "acts, *or* actions," and usually den *the general tenor of one's life*. In the sense of "ac doings," the singular is always used for the plural, ev the titles of books: as, 'On thæra Apostola Drohtnu *In the Acts of the Apostols.*

And . . . . .awende—"and also *the* HISTORIA ANGEL which Alfred, *the* King, translated from Latin into A Saxon."—"HISTORIA ANGLORUM," *the History of the A* referring to the one written by the Venerable Bede a instance of Ceólwulph, son and successor to Alfre Northumbria, from which we give an Extract.—'Thá "the which," "that which," "the, *or* that *one* which 'Ælfred, Cyning,' "Alfred, King," the common moc expressing the title, office, profession, *or* trade of an i dual; whence the easy transition to surnames; *Gram* § 76, *Note 1.*

Seó . . . . .were—"That book speaks plainly enough cerning this holy man,"—"Seó," the article in the ori

sense of the definitive "that;" *Anal. Anglo-Sax. Part I., Sec. I.*

Nú . . . . gereccan—"now will we, however, briefly narrate unto you something about him,"

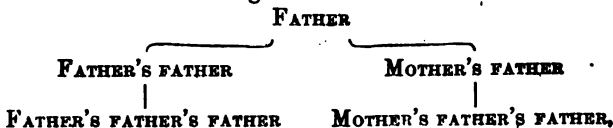
Forthán-the . . . . cuth—"because that the aforesaid book is not known unto you all,"—"Nis," "is not," the negative combined with the verb by contraction; *Gram. §198.*

Theáh-the . . . . is—"though it has been translated into Anglo-Saxon."—"Theáh," evidently once a preposition, and in the present instance governing 'the' in its definitive sense; the literal signification of the phrase, therefore, is, "notwithstanding that;" *Anal. Anglo-Sax., Part I., Sec. IX.*—"Awend is," strictly, "is translated, or turned."

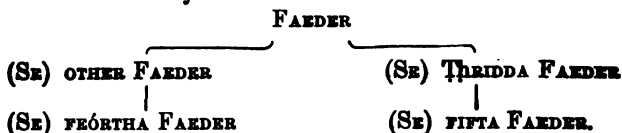
Thes . . . . acenned—"This blessed Pope Gregory was born of a noble family and pious;"—"Of eáwfaestre," "of a pious."

Rómanisce . . . . mágos—"Roman senators were *among* his near kinsmen;"—"His mágos," "near kinsman of him, or of his;" *Anal. Anglo-Sax., Part I., Sec. IV.*

His . . . . . fifta-faeder—"his father was named Gordian, and Felix, the pious Pope, was a great grandfather of his,"—"Felix se eáwfasta papa;" Felix IV., who was Bishop, or Pope of Rome A. D. 526, and, according to Bede, "a man of great honor in Christ and his Church."—"Fifta-faeder," literally, "fifth-father." The relationship must be computed back in the following manner:



Or idiomatically :



He . . . . aethelboren—"He was, as we have said, noble-born with regard to *the* world ;"

Ac . . . . theawum—"but he surpassed his noble birth in holy manners,"—"Mid,' "with," "by means of," "in."

And . . . . geglengde—"and adorned it with good works."

GREGORIUS . . . . Wácolre—"GREGORY is a Greek name, which signifies in *the* Latin language, VIGILANTIUS ; that is, in Anglo-Saxon, WACOLRE." Ælfrie would seem to have rendered 'Gregorius' into 'Wácolre,' through 'Vigilantius' as the comparative neuter of 'Vigilans.' The impropriety of translating 'Englisce,' in this case, by "English" would be very evident. 'Wácolre' is *Anglo-Saxon*, but, certainly, not *English*.

He . . . . bebodum—"He was very watchful in *the* commands of God,"

Thá-thá . . . leofode—"since he lived praiseworthily *himself* ;"

And . . . . hogode—"and he was watchfully concerned about *the* necessities of many nations,"

And . . . . geswutelode—"and made known unto them *the* way of life."

He . . . . getýd—"He was from childhood imbued with bookly precepts;"

And . . . . theáh—"and he progressed so happily in that sort of learning,"—"On thære lare," perhaps simply, "in learning."

Thaet . . . . gethúht—"that *there* was thought no one his equal in all *the* city of *the* Romans."—"Næs," like 'nis:.'—"Næs—nán," the negation in Anglo-Saxon is strengthened by the double negative; *Gram.* § 465.

He . . . . forgytel—"He studied after *the* models of wise masters, and was not forgetful;"—"Gebysnunga," referring to models of style and of intrinsic excellency.

Ac . . . . gemynde—"but fixed his instruction in a retentive memory;"

He . . . lare—"he imbibed with thirsty breast the flowing doctrine,"

The . . . . bealcode—"which he again after a space poured forth in the like manner from throat sweeter than honey." The metaphor is drawn from the bee.—'Hunig-swétre,' lit. "honey-sweeter."

On . . . . sceolde—"In early years, when his youth according to nature should love worldly things,"—"Woruld-thing," lit. "world-things."

Thá . . . . getheódan—"at that time did he begin to unite himself unto God,"

And . . . . órthian—"and to aspire after *the* country of the life on high with all longings."



Witodlice . . . forthsaith—“Indeed after his father’s de-  
cease,”

He . . . . Sicilian-lande—“he erected six monasteries in  
*the* land of Sicily,”—‘Munuc-lif,’ lit. “monk-livings.”

And . . . . getimbode—“and built the seventh within *the*  
city of *the* Romans,”

On . . . . drohtnode—“in which he lived regularly him-  
self under *the* orders of *the* abbot.”

Thá . . . . ágenum—“Those seven minsters he embellished  
with his own *means*,”

And . . . . . gegódode—“and amply endowed for *their*  
daily support.”

Thóne . . . . thearfum—“The surplus of his property he  
expended in *the* necessities of God.”—‘Æhta,’ the plural,  
“possessions.”

And . . . . awende—“and turned all his nobility unto *the*  
Divine glory.”—‘Heofonlicum,’ “Heavenly.”

He . . gefraetewod—“Before his conversion, he went about  
*the* city of *the* Romans adorned with purple robes, and  
glittering gems, and red gold.”

Ac . . . . . thearfum—“But after his conversion he minis-  
tered unto *the* wants of God,”

And . . . . befeng—“and needy, clothed himself with mean  
raiment.”

Swá . . . . . gecyrrednysse—“So perfectly did he live at  
*the* beginning of his conversion,”

Swá . . . . getaéle—"that he might even then have been reckoned in *the* number of *the* perfect saints."—"Swá-thaet," lit. "as that."—"Thá-iú," "already," "even then."

He . . . drynce—"He cherished abstinence in meats and in drink ;"

And . . . . thsértó-eácan—"and by watchings and through sundry prayers in addition thereto,"—"Thsértó-eácan," a compound for the true nature of which, see *Anal. Anglo-Sax., Part I., Sec. XI.*, and *Glossary sub. sing. vocibus.*

He . . . . untrumnysse—"he continually suffered indisposition,"

And . . . . wæs—"and so, he was *the* more severely afflicted with present infirmities,"

Swá . . . . gewilnode—"as he *the* more earnestly longed for the eternal life."

Thá . . . . gessæt—"Then understood the pope who at that time occupied the apostolical chair,"

Hú . . . . wæs—"in what manner the blessed Gregory was increasing in holy powers ;"

And . . . . drohtnunge—"and he therefore withdrew him from the monastic service,"

And . . . . ge-endebyrdne—"and appointed *him* ordained to the office of deacon as assistant unto *himself*."—"Tó gefylste," lit. "to, or for aid, help."—"On diáconháde," lit. "to *the* deaconhood."

Thá . . déth—"Then happened it on a certain occasion,

as it oftentimes does," Alluding in the latter clause to the practice still common in his day, of what immediately follows.—'Swá-swá,' lit. "so-as."—'For-oft,' "for oft."

Thæt . . . Rómana-byrig—"that Anglo-Saxon chapmen brought their merchandize unto *the* city of *the* Romans,"—'Ceáp-menn,' "chapmen," now found only as a surname in the singular, or "tradesmen."—'Wáre,' "ware," or "wares," "merchandize."

And . . . . sceawigende—"and Gregory went along the street unto the Anglo-Saxon men, inspecting their things."

Thá . . . gesette—"Then observed he placed among the wares youths intended for sale,"—'Ceáp-cnihtas,' "chap-boys," we may say, or, "boys for the market," "young slaves." Hence the origin of our word "chap," now used for "boy," in contempt.

Thá . . . menn—"who were persons of white body and comely aspect,"—'Hwites,' "white, or fair" contrasted with the darker complexions of the south of Europe.—'Fægres,' "fair," "beauteous."

And . . . gefeaxode—"And possessed of noble heads of hair."—'Æthelice gefeaxode,' "nobly-haired," referring especially to their graceful locks, as is implied in 'gefeaxode.' The Anglo Saxons were remarkable for the beauty of their hair, as well as for comeliness of aspect in general; and, indeed, we have seldom seen a beautiful head of hair without a corresponding fairness of person. "The mysteries of curling, turning, and dividing the hair over the back of the head," says a writer, "were derived from the Saxon ladies; and it is to be noted that the Anglo-Saxon females sedulously avoided going with their heads bare, as the head-rail or veil was commonly used; sometimes worn under a golden band."

The beautiful long hair of the English was a subject of universal admiration, which the courtiers of William the Conqueror, on his return to Normandy, expressed in no measured terms, on beholding those of his new subjects whom he brought with him."\*

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\* The following extract from one of the numerous productions of a deservedly popular American author we cannot forbear noticing, as it has ever been too much the custom with some to disparage the Saxon, and elevate the Norman at his cost. We regard it as containing a libel upon the Saxon name. "Such," says the writer, "is the North American Indian. He probably bore an equivalent relation to the original possessors of this continent, with the barbarians of the Northern Hive to Italy, in the days of her luxurious decline. At the time of the discovery of America, he was very much the sort of savage that the historians represent the Gaul, the Goth, and Cimbrian to have been during the wars of Camillus and of Catulus, of the Scipios and of Caius Marius. The Teutones—the great German family with all its tribes—were all of this complexion; neither braver nor wiser, nor better, nor more skilful in the arts, nor possessed of a jot more of imagination and letters, at the moment when they first became known to civilization. The Saxon Boor, when scourged by the Norman into manhood and stature, moral and physical, had given scarcely more proofs of intellectual endowment than the red men of the great Apalachian chain. He was a christian, it is true, after a fashion; but christianity is properly the religion of civilization, and he was not a civilized being; far less so, as we know, in the time of Rollo, than was the Mexican during the reign of Montezuma."—*Views and Reviews in American Literature, History and Fiction*, pp. 108, 109.

Now the Northmen, or Scandinavians were certainly not superior in person to their cousin-Germans and neighbors, the Angles, Saxons and Jutes, since they occupied almost the same, if not a less genial clime when they first come under our notice in Europe. Nor have we any reason to believe that they became more improved under the modified name of Normans, by commixture with the Keltico-Kymric population of the northwest of Gaul, although containing a slight infusion of Roman blood, than the other peoples by their change of soil without incorporation with the Romanized Briton. The people of England at the present day, peer and peasant, even when pure, or almost pure Saxon, we are also inclined to think, are possessed of at least as much comeliness as the same grades in Normandy, supposing the population of Neustria to have received much of a Northmannic admixture.

Thá . . . wæron—"Then said they unto him, that they were from *the land of the Angles*,"—"Engla-lande," "*the land, or country of the Angles*," since contracted into *Eng-land*; *Anal. Anglo-Sax., Introd.* § 77.

And . . . wære—"and that *the people generally of that nation* were as comely."—"Thære." we have substituted for the common reading 'thára,' "of those," as it is not only more correct, but accords with the same form of expression in a passage which will presently appear, as well as with

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If Saxon *boorishness* called forth so much admiration, as we perceive from the Roman in the sixth century, and from the Norman in the eleventh, they themselves, the latter especially, required to be "*scourged*" into "*manhood*" and "*stature*," in other words, we presume, into *form*.

The chief personal characteristic of the Norman was smallness of the hands and feet, amounting, in some measure, to deformity from the want of proportion with the other parts of the body, a characteristic which was considered during the middle ages as a criterion of origin, and which is said to show itself more or less to this day. So, that order of female beauty, which artists delight to portray, and poets to describe, an order of beauty pre-eminently celestial, and which is peculiarly Saxon, develops itself, in every generation, not only in Great Britain and America, but even among the Atlas mountains, and wherever the Germanic footstep has trod.

We might in vain seek for examples of a purer Christianity than can be found in the early Anglican Church. The names of Alfred of Northumbria, "the learned in the Scriptures" and of Alfred "the Great," of Bede "the Venerable" and of Abbot Ælfric, besides a host of others, would be an ornament to any age and people. Witness also the extent of Christian literature among the Saxons at a period when the Northmen under their *Vikingr*, or, as they would now be termed, *pirate-chieftains*, were roving over the seas and landing upon every coast for plunder. Hengist and Horsa, the Jutes, Ella and Cerdic, the Saxons, in the middle and latter part of the fifth century, with Ida, the Angle, in the middle of the sixth, were as much civilized, and equally as much *Christian* as "Rollo," the Northman, when he appears at the head of an expedition in a later age.

the 'þæas' of the next sentence.—'Mennisc,' "the population of a country in general," when predicated of any particular one.—'Wære,' lit. "might be," the subjunctive, with 'þæet,' for the indicative.

Eft . . . hæthen—"Gregory then again inquired, whether the people of that country were Christian, or heathen."

Him . . . . wæron—"They said unto him, that they were heathen."

The general literature of the Saxons is of an earlier date than that of the Normans by several centuries, if indeed the latter ever had any at all until after their conquest of England. The earliest production in *Norman-French* that has come down to us, the *Laws of William the Conqueror*, dates from the period which we have just named, while the *Laws of Ethelbert the Saxon* were committed to writing not long after the reintroduction of Christianity into the island in A. D. 596. Many of the Saxon poems are supposed to be much older, and were probably handed down by the *Scóp*, while others transmitted in the same way, were suffered to perish after the nation had embraced the religion of the Gospel. It is hardly necessary to say that the Anglo-Saxon literature is both vernacular and Latin.

Both the civilization and the Christianity of the Saxon suffered from the Norman invasion. The Conquest, we may safely assert, spread a flood of barbarism over England from which the country hardly recovered in two centuries; not indeed, until the native element from the Norman exhaustion in the Crusades, began to regain the ascendancy. As an evidence of the want of refinement on the part of the Conquerors, we will observe that they could not appreciate some of the most beautiful forms which the Anglo-Saxons had thrown around the institution of chivalry among them; forms that were recognized in the course of time by the rest of Europe, and that gave to knighthood its most solemn and religious character.

Having touched upon Anglo-Saxon chivalry, we will give a description of the Saxon courtier and *gentleman*, in the time of Edgar, as quoted from the Monk of Ramsay by Sharon Turner, premising that such specimens of Saxon humanity both before and after that time were not uncommon. "His innate prudence," says the chronicler, "his noble birth, and approved vigor of body in warlike affairs, had obtained from the king much dignity and favor. He was distinguished

Gregorius . . . . teáh—"Gregory then drew a long sigh from the bottom of his heart,"—"Of innewardre heortan," lit. "from his inward heart."—"Langsume," "longsome," "slow."

for religion at home, and for the exercise of his strength and use of military discipline abroad. He adorned the nobility which he derived from his birth by the beauty of his manners. Cheerful and pleasing in his countenance; venerable in his mien; courteous in his fluent conversation; mild and sincere in his words; in duty impartial; and in his affections cautious; with a heart resembling his face; constant in good faith; steady and devout. In council persuading what was right; ending disputes by the equity of his judgments; revering the divine love in others, and persuading them to cultivate it." Whether the possessor of such a character, person, disposition and address required to be "scourged," and "by the Norman," too!! "into manhood and stature, moral and physical," we leave it to others to judge.

Let us, therefore, no longer see the Saxon "boor," "churl," and "hind," placed in contrast with the chivalry and nobility of the Normans. If the terms must be used, let them be used in contradistinction to the Norman *villain*.

We will also observe in conclusion that the comparison instituted for the North American Indian, might hold good between him and the "Gaul" and "Cimbrian," since they, according to all received accounts, possessed the same instability of character, the same faithlessness and ferocity, without a proper share of those qualities usually considered redeeming. But how different the character of the Teuton—of whose great family the *Goth* was a noble member,—of the Teuton as portrayed by the masterly pen of Tacitus! What comparison can be drawn between a race which recedes and perishes before civilization, and one which, coming in contact with the decaying vigor of the ancient world, with the enervating luxury and morbid refinement of Rome and her dependencies, infused a healthful element into their dying masses, an element which silently and gradually combining with the body moral, social, civil and politic, produced new orders of mind and traits of character, new customs and new institutions, the admiration of all succeeding ages? We only hope that the nations of Western and Southern Europe, as well as the German people themselves, may not at this time be so much duped by the French cry of "Liberty, Equality and Fraternity," with the consequent overthrow of all that is time-honored, noble and sacred, as to require a Slavonic ingredient for the purpose of restoring soundness to the fabric of society.

See also *Anal. Anglo-Sax., Introd. and Notes, passim*.

And . . . . undertheodde—"and said: 'Alas! alas! that men of so fair a complexion should be subject unto the swart devil!'—'Wæ-lá-wá,' "wo-lah-wo," "WELL-AWAY!"

Eft . . . . ofcómon—"Gregory then again asked, what was *the* name of the nation from which they were come."—'Hú wære,' lit. "how was, or might be."—'Ofcómon,' "come of," i. e. "derived from."—'The,' governed by the 'of' in composition, according to *Gram.* § 467, *Note* 3.

Him . . . . wæron—"It was answered him, that they were called ANGLES."

Thá . . . . gehátene—"Then said he: 'Rightly are they called ANGLES,'—in Latin, 'Angli.'"

Forthán-the . . . habbath—"since they have *the* beauty of angels." The Latin 'angelus,' *an angel*, plur. 'angeli,' was pronounced with the *g* hard, the only sound which that letter had in the language; *Glossary to Anal. Anglo-Sax., Introduction, XVII., 1.*

And . . . . beón—"and *it* behooveth such, that they be *the* companions of angels in *the* heavens.'"

Gyt-thá . . . . wæron—"Gregory still further inquired, what was *the* name of the province from which the youths had been brought."—'Gyt-thá,' lit. "yet, or still then."—'The,' governed by 'of,' as before.

Him . . . . gehátene—"They told him, that the men of the province were called DEĪRI."

Gregorius . . . . gehátene—"Gregory answered: 'Well are they called DEĪRI,'"



Forthán-the . . . generode—"because they have been delivered FROM WRATH,"—"Fram gramán," in Latin, *de ira*; hence the play upon the name, but it was probably upon that of the province, *Deira*, the *Deifyr* of the Ancient Britons; *Anal. Anglo-Sax. Introd.* § 68.

And . . . gecygede—"and called unto the mercy of Christ."

Gyt-thá . . . geháten.—"He still farther asked, 'What is the king of that province called?'"

Him . . . wære.—"It was answered him, that the king was called *ÆLLA*."

Hwaet-thá . . . naman—"Whereupon Gregory played with his words on the name,"—"Hwaet-thá," lit. "what then," an expression, like most other phrases in the language, reduced from a form originally fuller, and now strictly elliptical. See explanation of such in *Anal. Anglo-Sax., Part I., Secs. VII—XI.*, and elsewhere.

And . . . Scyppendes—"and said: 'It behooveth that HALLELUIAH be sung in that land to the praise of the Almighty Creator.'"

Gregorius . . . . settles—"Gregory then went unto the pope of the apostolical see,"

And . . . asende—"and prayed him that he would send some teachers unto the Angle-race,"

The . . . fultume—"who, with the help of God, might convert them unto Christ;"

And . . . gefremmanne—"and said that he was ready

himself to undertake the accomplishment of the work,"—  
'Tó gefremmanne,' "to effect," "to undertake to do."

Gyf . . . . gelicode—"if it so pleased the pope."

Thá . . . . wolde—"Then the pope could not permit that,  
although he was quite willing;"—"Eall wolde," "would all,"  
"was all willing."

Forthán the . . . . ~~gethefian~~<sup>geþeafian</sup>—"since the inhabitants of  
the Roman city would not consent,"

Thaet . . . . forlete—"that so accomplished a man, and  
so distinguished a teacher should leave the place altogether,  
—'Burh,' "town," "city."

And . . . . gename—"and undertake so remote an exile-  
expedition."

After thisum . . . . leóde—"After this it happened that  
a great pestilence fell upon the Roman community,"—"Mán-  
cwealm," "a sin-plague," from the superstitious notion,  
which still obtains, that pestilence is a Divine visitation on  
account of the wickedness of men. It ought rather to be  
considered, in every case, as a visitation of nature for disre-  
gard of her laws. Some would read, 'man-cwealm,' "a  
man-plague."

And . . . . adydde—"and first attacked Pelagius, the  
pope, and carried him off without delay."

Witodlice . . . . folces—"Indeed, after the pope's decease,  
so great a destruction of the people took place,"

Thaet . . . . . búgigendum—"that houses everywhere  
throughout the city stood desolate, without occupants."

**Thá . . . . . wunian**—"Nevertheless then, the city of the Romans could not continue without a pope;"—"Swá-théah," lit. "so though."

**Ac . . . . . geceás**—"but all the people unanimously chose the blessed Gregory to that dignity,"

**Théah-the . . . . . wære**—"although he was continually resisting it with all his powers." Tenses when formed by the indefinite participle and the verb of existence, 'wesan,' usually imply continued action. See further *Anal. Anglo-Sax., Part I., Sec. VI.*

**Gregorius . . . . . faedra**—"Gregory then sent an epistle to the emperor Mauricius, who was his paternal uncle,"—"Ænne," "one," "a certain one," and perhaps, also, in some cases, as in the present, "a," or "an" emphatic; *Anal. Anglo-Sax., Part I., Sec. V., and Gloss. sub voc.*—"Cásere," "Caesar."—"Mauricio," a Latin Dative.

**And . . . . . gethafode**—"and entreated, and earnestly prayed him, that he would never suffer the people to bring it about,"—"Myclum," "much," "by much."—"Næfre—ne," "never at all;" *Gram., § 465.*

**Thaet . . . . . wære**—"that he should be elevated with the glory of that distinction;"

**Forþhán-the . . . . . wurde**—"since he feared very much, that he might be betrayed on some occasion, through that great office, into the worldly honor, which he had formerly renounced."

**Ac . . . . . to-tær**—"But the Emperor's high prefect, Germanus, intercepted the epistle, and tore it up;"

And . . . . hæfde—"and afterwards told the Emperor, that all the people had chosen Gregory as pope."—"Tó," "for," as before.

Mauricius . . . . þancode—"Then Mauricius, the Emperor, thanked God for that,"—"Þhaes," lit. "of that," and in construction with 'God' and 'þancode' according to *Gram.* § 453.

And . . . heht—"and gave order to consecrate him."

Hwaet-þhá . . . . aetlútode—"Whereupon Gregory took to flight, and lay concealed in a dark cave;"—"Fleámes," the Gen. governed by 'cepte,' according to *Gram.* § 448.

Ac . . . . . circan—"but they apprehended him, and dragged *him* unto St. Peter's Church,"

Þhaet . . . . . wurde—"in order that he might there be consecrated as pope."

Gregorius . . . . . tihte—"Gregory, then, before his consecration, exhorted the Roman people to repentance, on account of the increasing plague, in these words:"—"Hí," "them," which we have omitted in the translation as superfluous, if it really belongs to the text. It may, however, be emphatic.

Mine . . . . . leófostan—"My Brethren, the most beloved!"

Us . . . . . sceoldon—"It behooveth us, that we God's chastisement, which we before should have feared as about to some,"—"On-áer," strictly, "in the time before;" *Anal. Anglo-Sax., Part I., Sec. XI.*

Þhaet . . . . . ondredon—"it behooveth us, I say, that we

should at least stand in awe of *it* as now present and experienced."

Ge-openige . . . gecyrrednyse—"May our affliction open unto us *an* entrance to true conversion;"

And . . . heardnyse—"and may the punishment which we suffer, break our hardness of heart."—"To-brece," "break in pieces," "break entirely."

Efne . . . ofslagen—"Behold now this people is slain with *the* sword of the heavenly indignation,"

And . . . awéste—"and all and single are destroyed with sudden havoc."—"Gehwylce," and 'æenlipige,' both plural forms.—'Slyhtum,' the plural, "with slaughters."

Ne . . . fóre-stæpþ—"The disease doth not precede the death;"—"Ne—ne," we may say, "not a moment."—"Fóre-stæpþ," "steppeth before."

Ac . . . fóre-radath—"but ye see that the same death anticipateth the disease."

Se . . . maege—"The slain *one* is seized with death before he is able to turn unto *the* sorrow of true repentance."—"Ærthán-tþe," "ere, or before the *time* that;" *Anal. Anglo-Sax., Part I., Sec. XI.*

Hogiath . . . Déman—"Consider ye, therefore—any one of you who may come before *the* face of the mighty Judge,"

Se-tþe . . . gefremmode—"who can not bewail the evil which he hath practised."—"Se-tþe," "he who."

Gehwylce . . . aetbrodene—"One and all *the* inhabitants

of *the* land are being carried off,"—'Gehwylce,' the plural, as before.

And . . . . awéste—"and their houses stand desolate."

Faederas . . . . lic—"Fathers and mothers stand over *the* corpses of their children,"

And . . . . fóre-staeppath—"and their heirs step before them unto destruction."

Uton . . . . móton—"Let us therefore flee unto *the* sorrow of true repentance while we are able,"—'Thá-hwile-the,' lit. "the while that;" an adverbial phrase, but susceptible of being construed according to *Gram.* § 428 with 429. See, also, *Anal. Anglo-Sax., Part I., Sec. XI.*

Ærthán-the . . . . astrecce—"before the sudden slaying lay us prostrate."

Uton . . . . agylton—"Let us call to mind whatsoever we erring have done amiss."

And . . . . . adrugon—"and let us, with weeping, lament that which we have sinfully committed."

Uton . . . . manath—"Let us go before *the* face of God with confession, according as the prophet exhorteth us to *do.*"

Uton . . . . . Gode—"Let us lift up our hearts *along* with *our* hands unto God,"

Thaet . . . . . up-araeran—"which is, that we ought to build up the sincerity of our intercessions with the merit of *some* good work."

He . . . . clypath—"He will impart confidence in the place of our fear, he who proclaimeth through his prophet:"

'Nelle . . . . libbe'—"I will not *the* death of the sinful *man*; but I will that he turn and live."

Ne . . . . mycelnysse—"Let no man despair of himself on account of *the* greatness of his sins."

Witodlice . . . . adylegode—"Verily the old iniquities of *the* Ninevitish nation, a three days' repentance expiated them;"

And . . . . ge-árnode—"and the converted robber by his death's saying earned *the* reward of the eternal life."

Uton . . . . Gode—"Let us turn our hearts unto God."

Hraedlice . . . . gebiged—"Quickly will the Judge be inclined unto our prayers,"

Gif . . . . geriht-læhte—"if we from our perversenesses shall be set aright."

Uton . . . . dómes—"Let us stand with earnest lamentations against the impending sword of so great a judgment."

Sóthlice . . . . gecweme—"Truly is importunity pleasing unto the truthful Judge,"

Théáh-the . . . sý—"although it be ungrateful unto men;"

Forthán-the . . . . ofgán—"because the righteous and the merciful God desires that we solicit his mercy with earnest prayers;"

And . . . . ge-frsian—"and he will not be wroth with us so much as we deserve."—'Swá-myclum-swá,' lit. "by so much as."

Be . . . . witegan—"Concerning this he hath said through his prophet:"

'Clypa . . . . gedrefednysse—"Call upon me in *the* day of thy tribulation,"

And . . . . me'—"and I will deliver thee, and thou shalt magnify me,"

God-sylf . . . . . clypiendum—"God is his own witness, that he will have mercy upon *him* calling upon him,"—'God-sylf is his gewita,' lit. "God-self is his witness;" *Gram.* §101.

Se-the . . . . . sceolon—"he who exhorts that we shall call upon him."

Forthy . . . . . sárne-merigen—"Therefore, my Brethren, the most beloved! let us come together on the fourth day of this week at *the* earliest dawn,"—'On sárne-merigen,' lit. "in *the* before morning;" *Anal. Anglo-Sax., Part I., Sec. XI.*

And . . . . Letanías "and with devout mind and tears, sing sevenfold Litanies,"

Thaet . . . . . wrecath'—"in order that the mighty Judge may pardon us, when he seeth that we *ourselves* take vengeance upon our iniquities.' "

Eornostlice . . . . . gecómon—"Therefore when the great multitude, men both of *the* priesthood and of *the* monastic order, and the laity, came together on the *appointed* Wednesday for the sevenfold Litanies, according to *the* injunction



of the blessed Gregory,"—'Ge—ge,' "both," "as well as," either with, or without 'ægþer.'—'Munuc-hádes,' lit. "of *the* monk-hood."—'Leáwede folc,' lit. "laical folk, or people."

Tó-thán-swythe . . . cwealm—"to such a degree did the aforesaid plague rage,"—'Tó-thán-swythe,' "to that excess;" *Anai. Anglo-Sax., Part I., Sec. XI.*

Þæt. . . . feallende—"that eighty men falling down at that one time,"—'Mann,' the Gen. plur. governed by 'hund-eahtatig,' according to *Gram. §445.*

Of . . . sang—"departed from this life while the people sang the Litanies."

Ac . . . . geswicon—"But the holy priest ceased not to exhort the people that they should not desist from their intercession,"

Oth-þæt. . . . gestilde—"until *the* mercy of God might stay the fierce plague."—'Oth-þæt,' "until that."

Hwaet-þá . . . . gemynte—"whereupon Gregory, after he had undertaken *the* papacy, called to mind what he had long before determined for *the* Angle-race,"

And . . . . gefremmode—"and forthwith set about the accomplishment of that delightful work."

He . . . . forlaetan—"He nevertheless could not leave the Roman episcopal see at all;"—'Nátes-hwón,' for 'ná-tó-þæes-hwón;' *Anal. Anglo-Sax., Part I., Sec. XI.*—'Bis-ceop-stól,' lit. "bishop-throne, chair, or stool."

Ac . . . . íglande—"but he sent other ambassadors, distinguished servants of God, unto this island,"

And . . . fylste—"and he *himself* by his prayers and exhortations greatly aided,"

Thaet . . . wurde—"that *the* preaching of those ambassadors should have free course, and be fruit-bearing unto God."

Thaëra . . . JUSTUS—"The names of the ambassadors are thus called : AUGUSTINE, MELLITUS, LAWRENCE, PETER, JOHN, JUSTUS."

Thás . . . Angel-cynne—"These teachers did the blessed Pope Gregory send *along* with many other monks unto *the* Angle-race,"

And . . . tihte—"and *he* exhorted them to the expedition in these words :"

'Ne . . . ymbe-spræce—"Be ye not deterred either by the fatigue of *the* tedious journey, or by *the* talking of evil men ;"—' Ymbe-spræce,' lit. "talking about."

Ac . . . gefremmath—"but with all *the* steadfastness and ardor of true love, accomplish, through *the* help of God, the things *now* begun ;"—' Thás,' "these."

And . . . býth—"and know ye that your meed in the eternal recompense will be so much the greater,"—"Mycele," "by much," the Old Abl. fem., like 'myelum ;' *Anal. Anglo-Sax. Part I., Sec. XI.*

Swá . . . swincath—"by so much as ye shall labor *the* more for *the* sake of God."

Gehýrsumiath . . . gerehton—"In all things humbly

obey Augustine, whom we have appointed leader unto you.”  
 - ‘Thone-the,’ “him whom.”

Hit . . . . gefyllath—“It shall profit your souls, whatsoever ye fulfill according to his admonition.”

Se . . . . gescýlde—“The Almighty God, through his grace, shield you,”

And . . . . geseón—“and grant unto me that I may see the fruit of your labor in the everlasting retribution;”

Swá . . . . édleánes—“so that I may be found together with you in the joy of your recompense,”

Thæáh-the . . . . swincan’—“although I cannot labor with you according as I am willing to labor.”

Augustínus . . . . hæse—“Augustine with his associates, who have been reckoned forty, then proceeded according to the injunction of Gregory,”—‘Thæt,’ “that,” the neuter singular, idiomatically referring to a masculine noun in the plural, as well as united with a verb in the same number; *Gram.* §424, and *Anal. Anglo-Sax., Part I., Section XI.*

Oth-thæt . . . . íglände—“until they came without accident unto this island.”

On . . . . Cantwara-byrig—“In those days reigned Ethelbert, King, in Canterbury,”—‘Cant-wara-byrig,’ “the city of the Cantwara,” or “the city of the inhabitants of Kent.” Ethelbert, fifth sovereign of the Jutish kingdom of Kent, and third Anglo-Saxon “Bretwalda,” or Ruler of Britain, had married Bertha, a Frankish princess and a Christian; *Anal. Anglo-Sax., Introd.* §71.

And . . . sùth-sæ—"and his kingdom was possessed of extent from the great river Humber unto *the sea on the south*."—"Astreht," "stretched."—"Thære," we have inserted in the text, as required by the definite state of the adjective 'myclan.'—"Sùth-sæ," lit. "south-sea."

Augustinus . . . bebead—"Augustine had taken interpreters in *the country of the Franks*, as Gregory enjoined him,"—"Wealh-stódas," from 'wealh,' "*a foreigner*," and 'stód,' related to 'stéde,' "*a place*," a "*stead*."—"On Francena ríce," either "*in the country*," or "*in the kingdom of the Franks*."

And . . . bódode—"and he, through *the mouth of those interpreters*, preached *the word of God* unto the king and people:"

Á . . . . . alýsde—"in what manner the merciful Savior *in his own passion*, had redeemed this guilty world,"

And . . . ge-openode—"and had opened *the entrance of the kingdom of the heavens* unto believing men."

Thá . . . . cwaeth—"Then answered the king, Ethelbert, and Augustine and said,"

Thaet . . . . cydde—"that he had announced unto him words and promises ;"

And . . . forlaetan—"and remarked that he could not so easily leave off the old manner of life, which he observed *as of old* with *the Angle-race*."

Thwaeth . . . bódian—"He told him, however, that he should freely preach the heavenly doctrine unto his people,"

obey Augustine, whom we have appointed leader unto you.”  
—‘Thone-the,’ “him whom.”

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Thá . . . . cwaéth—"Then answered the king, Ethelbert, unto Augustine and said,"

Thaet . . . cydde—"that he had announced unto him fair words and promises ;"

And . . . forlaetan—"and remarked that he could not so quickly leave off the old manner of life, which he observed *along* with *the* Angle-race."

Cwaéth . . . bódian—"He told him, *however*, that he might freely preach the heavenly doctrine unto his people,"

And . . . . wolde—"and that ~~he~~ *was* willing to minister support *both* to him and his associates,"

And . . . . heofod-burh—"and would grant them residence in Canterbury, which was *the* capital town of all his kingdom."—'Forgeáf,' here in the subjunctive mood.—'Thá wununge,' lit. "the dwelling."—'Heofod-burh,' lit. "head-town, *or* city."

Ongan . . . . lif—"Then began Augustine, with his monks to imitate *the* life of the Apostols,"

Mid . . . . theowigende—"serving God with continual prayers, and watchings, and fasts,"

And . . . . bódigende—"and preaching *the* word of life unto those to whom they were able,"

Ealle . . . . forhogigende—"contemning all worldly things as foreign *unto them*,"

Thá . . . . underfónde—"receiving those things alone which they needed for *their* sustenance,"

Be . . . . lybbende—"living *themselves* according to that which they taught,"

And . . . . thóligenne—"and for *the* love of the truth which they preached, were *they* ready to suffer persecution,"

And . . . . thorfton—"and to perish by death, if they had need."

Hwaet-thá . . . . wurdon—"Wherefore a good many believed, and were baptized in *the* name of God,"—'For-wel manige,' lit. "for well many."—'Gefullode wurdon,' "were

ptized." The original meaning of "gefullian," or 'fullian,' "to bleach," "whiten," and thence, "to purify," "to ptize."

Wundrigende . . . lare—"being filled with admiration at the simplicity of their harmless life, and the sweetness of the heavenly doctrine."

Thá . . . behát—"Then pleased at last the king, Ethelert, their pure life, and their joyous promise,"—'*Æt-nex-n*,' lit. "at next;" *Anal. Anglo-Sax., Part I., Sec. XI.*—'*felustfullode*,' the Singular, with 'lif' alone for the Nom., and requiring to be repeated for 'behát.'

Thá . . . gesethede—"which indeed were attested with any signs,"

And . . . ge-árwurthode—"and he then believing was aptized, and greatly honored the Christians,—'*Myclum*,' in many things."

And . . . lufode—"and so loved the inhabitants of the heavenly city."—'*Heofonlice ceaster-gewaran*,' lit. "heavenly city-inhabitants," or "citizens."

He . . . . geneáðian—"He was unwilling, however, to compel any one to Christianity;"—'*Næenne*,' lit. "no one;" *tram.*, § 465.

Forthán-the . . . hæle—"because he had learned by speaking of his salvation from the teachers,"

Thaet . . . sylf-wylles—"that the service of Christ ought not to be forced, but that it should be of one's own will."—'*Sylf-wylles*,' lit. "of self-will, or affection."



Ongunnon . . . . bódunge—"Then began a good many to hasten daily to hear the holy preaching"

And . . . . gelyfende—"and to leave off their heathenism, and unite themselves unto *the* church of Christ, believing on him."

Betweenx-þisum . . . . Arela—"Meanwhile Augustine had departed over sea unto the Archbishop Etherius of Arles." Not Ætherius, but Vergilius, who at that time filled the archiepiscopal chair of Arles. Ætherius was Archbishop of Lyons, and the contemporary of Vergilius. The name of the latter ought, therefore, to be read in the Text—"Betweenx-þisum," "between these *things*;" *Anal. Angle Sax., Part I., Sec. XI.*

And . . . . gewissode—"and ~~he~~ (*Etherius*) consecrated him as archbishop for *the* Angle-race, as Gregory had previously instructed him."

Augustinus . . . . Róme—"Augustine then consecrated, returned unto his episcopal see, and despatched ambassadors to Rome,"

And . . . . underfeng—"and informed the blessed Gregory that *the* Angle-race had received Christianity,"

And . . . . befran—"and he also in writings inquired about many things,"

Hú . . . . folce—"in what manner *it* was to be conducted by him among the newly-converted people." We have substituted the gerund 'drohtnigenne,' in the place of the participle 'drohtnigende,' the common reading, which is an impossible construction.

Hwaet-thá .... móde—"Whereupon Gregory greatly thanked God with exulting mind,"

Thaet .... gewilnode—"that it was so come to pass with the Angle-race as he himself had anxiously desired ;"

And .... lacum—"and in return sent ambassadors unto the faithful king, Ethelbert, with writings and manifold presents ;"

And .... befraa—"and other writings unto Augustine along with replies to all the things about which he had made inquiry,"—Augustine's *Inquiries*, and Gregory's *Answers*, may be found in *Bede's Ecclesiastical History*, B. I., C. XXXVII. Some of the Answers are tinged with the ascetic, not to say, superstitious notions of the age.—'Ealra thæra thinga,' lit. "of all the things."—'The,' governed by the 'be' in composition, according to *Gram.* § 467. *Note 3.*

And ..... manode—"and also exhorted him in these words :"

'Bróthor .... geswutelath—"My Brother, the most beloved! I know that the Almighty manifesteth many wonders through thee unto the nation which he hath chosen,"

Thaes ..... ondraëdan—"at which thing thou mayest rejoice, and also tremble."

Thú .... gife—"Thou mayest certainly rejoice, that the souls of that nation have been drawn through these external wonders unto the inward grace."

Ondraëd .... gefremmath—"Fear thee, nevertheless, that

thy mind be not lifted up with arrogance by the signs which God performeth through thee,"

And . . . . withinnan—"and thou from thence fall into vain-glory within,"

'Thánon-the . . . . býst—"from whence thou hast been exalted in dignity without.'"

Gregorius . . . . bócum—"Gregory also sent unto Augustine sacred presents in mass-robcs and in books,"—"On bócum," "in books." "These were, 1st, a Bible, adorned with some leaves of a purple and rose color, in two volumes, which was extant in the time of James the First: 2nd, The Psalter of St. Augustin, with the Creed, Pater Noster, and several Latin hymns: 3d, Two copies of the Gospels, with the Ten Canons of Eusebius prefixed: 4th, Another Psalter with hymns: 5th, A volume containing legends on the sufferings of the Apostles, with a picture of our Savior in silver, in a posture of blessing: 6th, Another volume on the martyrs, which had on the outside a glory, silver-gilt, set round with crystals and beryls: 7th, An exposition of the Epistles and Gospels, which had on the cover a large beryl surrounded with crystals. Augustin also brought Gregory's Pastoral Care, which Alfred translated."---*Sharon Turner, Hist. of the Anglo-Saxons, Vol. I., B., III., C. VI., Note (1.), p. 203.* Such was "the Library of the whole English Church, A. D. 601."

And . . . . sámód—"and along with them relics of the Apostols and Martyrs;,"

And . . . . sceoldon—"and enjoined that his successors should always receive the pall and the archiepiscopal dignity from the apostolic seat of the Roman Church,"—"Thæt pallium," "the pall," "The pallium, or pall, consisted of a

long stripe of fine woollen cloth, ornamented with crosses, the middle of which was formed into a loose collar resting on the shoulders, while the extremities before and behind hung down nearly to the feet."—'Erce-háde,' lit. "arch-hood."

Augustínus . . . . Engla-théode—"Augustine, after this, appointed bishops from his associates in every city within the nation of the Angles;"—'Æfter-þisum,' "after these things;" *Anal. Anglo-Sax., Part I., Sec. XI.*

And . . . daege—"and they (*the Angles*) have continued increasing in the faith of God unto this very day."—'Daeg-thérlican daege,' lit. "daily day."

Se . . . . traht-béc—"The blessed Gregory composed many holy treatises,"—'Traht-béc,' lit. "tract-books."

And . . . gewissode—"and with much diligence instructed the people of God unto the eternal life,"

And . . . geworhte—"and performed many miracles during his life,"

And . . . dagas—"and gloriously ruled the papal chair thirteen years, and six months, and ten days,"—'Papan-setles,' lit. "pope's-chair," the Gen. governed by 'geweold,' according to *Gram.* § 448.

And . . . heofona-rices—"and, afterwards, on this day, departed unto the everlasting seat of the kingdom of the heavens,"

On . . . Amen—"in which he shall live with God Almighty for ever and ever, Amen!"—'A, bútan ende,' "ever, without end."



**BEDE'S**  
**ECCLESIASTICAL**  
**HISTORY OF THE ANGLO-SAXONS.**

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THIS work, the chief production of BEDE, styled, on account of his "passing virtues and rare learning," *the Venerable*, was originally written in Latin, and afterwards translated into Anglo-Saxon by King Alfred, by whom it was very highly prized, and, with justice. Bede was born at Jarrow, in A. D. 673, and died on the 26th of May, A. D. 735. His remains, which had been interred in the Monastery of Jarrow, where he passed the greater part of his life, in the exercise of all that is "excellent, and of good report," were afterwards carried off by a priest and deposited in the Cathedral of Durham.

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"Nis . . . forswigienne—" "The report, then, is not to be passed over by us in silence,"

The . . . becóm—"which has come down to us through *the* saying of old men, concerning the blessed Gregory."

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For . . . . wære—"For which reason he would be reminded,"

Thæt . . . . theóde—"that he had exercised so fervent a zeal for the salvation of our nation."

Secgath . . . . Brytene—"They say that on a certain day trade-men came thither anew from Britain,"—"Sume dæge," in the Old Abl. and in construction according to Gram. §438. —'Thider,' referring to Rome—'Niwan,' "anew," "newly," "again;" traders from Britain were in the habit of resorting to Rome, as is intimated in the corresponding passage in the 'Natale.'

And . . . . bróhton—"and brought many articles of merchandize unto the market-place;"

And . . . . tþing—"and also *that* many came to buy those things."

Thá . . . . cóm—"Then happened it that among others Gregory also came thither,"

And . . . . wæron—"and then saw *that* youths intended for sale were placed there among other things,"

Hwites . . . . gefeaxode—"who were persons of white body and beauteous countenance, and possessed of noble heads of hair."

Thá . . . . beheold—"When he saw and looked upon them,"—"Thá-thá," "when," elegantly separated by the pronoun 'he.'

Thá . . . . wæron—"then inquired he from what country, or from what nation they had been brought."

Sæde . . . wæron—"They told him that they had been brought from *the* island of Britain,"

And . . . wæron—"and *that the* inhabitants of that island were persons of such looks."

Eft . . . wæron—"Again he inquired whether the people of the same country were Christian,"—"Thá ylcan land-leóda," lit. "the same land-people."

The . . . lifdon—"or *if* they still lived in *the* errors of heathenism."—"Thá-gyt;" *Anal. Anglo-Sax., Part I., Sec. XI.*

Cwæth . . . wæron—"They observed unto him and said, that they were still heathen;"

And . . . cwæth—"and he then sighed deeply from *his* inmost heart, and thus observed:"—"Swithe," "very much," "exceedingly."

'Wá-lá-wá! . . . menn—"Alas! alas! that is sorrowful, that persons of so fair a countenance, and of so light a complexion,"

Sceolon . . . Ealdor!"—"should own and acknowledge *the* Prince of Darkness!"—"Besittan," "possess *as their* lord."—"Thystra," the plural.

Eft . . . cómon—"Again he inquired what the nation was called of which they were come."

Thá . . . wæron—"Then answered they him, that they (*the people of the nation*), were called ANGLES."

Cwæth . . . habbath—"He observed, 'Well may that be so, since they have *an* angelic countenance,'"



And . . . . sin'—"and *it* also behooveth such that they be fellow-heirs of angels in *the* heavens.' "

Thá-gyt . . . . wæron—"Still further did he inquire and observe, 'What call *ye* the province from which these youths were brought hither?'—"Maégth,' in the Nom., and governed along with 'hwaet' by 'hátte,' according to *Gram.* §458.

Thá . . . . wæron—"Then answered they him and said, that they (*the people of the province*), were called DEÏRI."

Cwæeth . . . . Deïri—"He observed, 'Well is that said, DEÏRI (*DE IRA eruti*)';

Hi . . . . gecyðde—"they shall be delivered from *the* wrath of God, and invited unto *the* mercy of Christ.' "

Thá-gyt . . . . wære—"He still asked what their king was called ;"

And . . . . wære—"and they answered him and said, that he was called ELLA."

And . . . . cwæeth—"And he played with his words upon the name, and observed :"

'Alleluia! . . . . sí'—" 'Alleluiah! that is meet, that *the* praise of God our Creator be sung in those parts.' "

And . . . . setles—"And he then straightway went unto the bishop, to the father of the apostolical chair,"—"Thá-sona ;' *Anal. Anglo-Sax., Part I., Sec. XI.*

Forthón . . . . geworden—"since he himself had not as yet become bishop,—"

Bæd . . . . lāreowas—"prayed him that he would send at any rate a few teachers unto *the* Angle-nation in Britain,—  
'Hwylce-hugu,' "some at least."

Thæt . . . . mihton—"that through those *teachers* they (*the Angles*) might be converted unto Christ;,"

And . . . . gefremmanne—"and said that he *himself* was ready, with *the* help of God, to undertake the accomplishment of the work,"

Gif . . . . lǫfnys—"if that pleased the apostolical father, and should that, *indeed*, be his will and his permission."

Thá . . . . thón-má—"Then would not the pope suffer that, and the inhabitants *of the* city still less,"—*'Ne—thón-má,'* lit. "nor the inhabitants *of the* city the more."—*'Thón-má; Anal. Anglo-Sax., Part I., Sec. XI.*

Thæt . . . . gelaered—"that so noble a man, and so accomplished, and so learned,"

Swá . . . . gewite—"should depart so far from them."

Ac . . . . wæs—"But he, immediately after that he had become bishop,"—*'Sona-hrathe-thaes-thē,'* "immediately after the time that." The whole phrase is adverbial, but *'thæs thē'* may be considered in construction according to *Gram.* §438 with §429.

Thæt . . . . wilnade—"I say, that he undertook the accomplishment of the work which he had long desired,"

And . . . . sædon—"and sent hither *the* teachers, whom we have before mentioned;,"

And . . . gefultumiende—"and he, St. Gregory, with his exhortations, and with his prayers was ever aiding,"—'Sca,' an abbreviation for the Latin, 'Sanctus.'

Thaet . . . Angel-cynne—"that their doctrine might be fruit-bearing, according to *the* will of God, and to *the* profit of the Angle-race."

• See also, APPENDIX.

## THE ANGLO-SAXON CHRONICLE.

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THIS invaluable record, which has been transmitted to us from the times of our Saxon forefathers, commences with the invasion of Britain by Julius Cesar, with a short preliminary account of the early settlement of the island, and extends to the middle of the 12th century. It is, necessarily therefore, the production of many successive hands, and is likewise written with more or less purity of style, according to the age of the different annalists. Our limited extracts have been taken from the common Text, except such portions as appear "indented," which have been drawn from MSS. that coincide with that Text and with each other in facts themselves, while they differ in the mode of stating them, and on that account are not susceptible of collation. In this, we have followed the example of others in principle, as well as made use of their labors.

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A. D. 560.\* Hér . . . wintra—"At this time Ethelbert acceded to *the* kingdom of *the* Cantwara, and held it LIII. years."—"Hér," strictly, "here."—"Feng—tó," lit. "took

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\* We have substituted this date in the place of A. D. 565, to make the latter part of the passage coincide with the time of Gregory's succession to the papacy as given in the next extract, the true period, as

to."—'Wintra,' "winters," and, as the Anglo-Saxons and other northern nations computed the annual revolutions of time by the return of winter, "years;" *Anal. Anglo-Sax. Glossary, sub voc.*

On . . . fulluht—"In his days the holy pope Gregory sent us baptism,"

Thæt . . . rices—"which was in the two and thirtieth year of his reign."

A. D. 592. Hér . . . Róme—"At this time Gregory ascended to *the* popedom in Rome."

A. D. 596. Hér . . . munecum—"At this time Gregory, Pope, sent Augustine unto Britain with a good many monks,"

Thá . . . gódspellian—"for the purpose of announcing the good tidings of *the* word of God unto *the* nation of *the* Angles."—'Thá . . . gódspellian,' lit. "who should announce the good tidings of, or preach."

A. D. 597. Hér . . . Engla-lande—"At this time came Augustine and his associates unto *the* country of *the* Angles."

A. D. 601. Hér . . . Brytene—"At this time Gregory the pope sent a pall unto Augustine, Archbishop, in Britain,"

well as the date itself, with what Bede says, that Ethelbert died Feb. 24th, A. D. 616, after a reign of fifty-six years. Bede's statement also harmonizes with the date of the Chronicle for this event, as will appear in the sequel. Another error of the Text regards the length of Ethelbert's reign, 'LIII. wintra,' instead of LVI. It will be perceived that the former number of years would not agree with any of the other dates.

And . . . . fultume—"and a good many religious teachers as aid unto him."—"Tó fultume," "for aid, or support."

A. D. 604. Hér . . . . Justum—"At this time Augustine consecrated II. bishops, Mellitus and Justus."—"Mellitum," and 'Justum,' Latin Accusatives.

Mellitum . . . . Lunden-wic—"Mellitus he sent to announce baptism unto *the* East-Saxons; and Ethelbert gave unto Mellitus a bishop's see in *the* town of London,—'Lunden-wic,' lit. "London-wic, or wich."

And . . . . Dorwit-ceastre—"and unto Justus gave he a bishop's see in Rochester, which is XXIV. miles from Canterbury."—"Justo," a Latin Dat.—'Dorwitceastre,' lit. "Dorwichester," the *Dorobernia* of the Romans, now Canterbury.

A. D. 606. Hér . . . . sende—"At this time died Gregory, about ten years after he had sent us baptism."—"Forthferde," "went forth, or departed *from life*."—"Thaes ðe," "from the *time* at which;" *Gram.* §438 with §429.

A. D. 616. Hér . . . . cinga—"At this time died Ethelbert, King of *the* Cantwara, who first of *the* Anglo-Saxon kings received baptism."

On . . . . Augustine,—"*In the* days of this king (Eadbald), the same Laurentius, Archbishop, who was in Kent after Augustine,"—"Eadbald," probably for 'Eadbaldes' the Gen.—"Se was on Cent aefter Augustine," i. e. "who succeeded Augustine in Kent."

Forthferde . . . . Augustine—"died on *the* IV. Nones Feb., and he was buried near Augustine."—"IV. Nones Feb," i. e. the 2d day of Feb.

Se . . . . biscope—"The holy Augustine, in the vigor of his life, had consecrated him as bishop,"—"Bé his hálan liua," lit. "in his hale life."

Tó-þí-þæt . . . . Engla-lande—"in order that *the* Church of Christ, which as yet was new in *the* land of *the* Angles,"—"Tó-þí-þæt," "to the end that;" *Anal. Anglo-Sax., Part I., Sec. IX.*

Náne . . . . areebiscope,—“might not be without an archbishop for any *length* of time after his decease.”

Þhá . . . . Lunden—"After him then Mellitus, who was before Bishop of London, acceded to *the* archbishopric."

Þhá . . . . hæthene—"Then did *the* inhabitants of London *again* become heathen."

## **INDEX OF STEMS AND FORMS.**





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OF

## STEMS AND FORMS.

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 llic, angellic, aengellic, engellic, engle-lic ; *adv.*  
 -búgend, eorth-búgigend ; *n.*  
 , eorthe ; *n.*  
 r ; *pron.*  
 ád ; *n.*  
 ll ; *adj.*  
 , æthel, oethel ; *n.*

## F.

er, faedyr ; *n.*  
 era ; *n.*  
 er, faegr ; *adj.*  
 ld, farald ; *n.*  
 ic, fearlic, fyrlic ; *adj.*  
 - ; *pref.*  
 ; *term.*  
 en, faestn ; *n.*  
 -hafod, faest-hafol, faest-hafel ; *adj.*  
 , gefaran ; *v.*  
 ; *term.*  
 an, afeallan, gefeallan ; *v.*



- Feccan, gefeccan; *v.*  
 Fela, feala, faela, feola; *pron.*  
 FELIX; *n. Lat.*  
 Feor, feorr, feorran; *adv.*  
 Feorh, feorg; *n.*  
 Feóρθ, feowrth; *num.*  
 Feowertig, feowrtig; *num.*  
 Fifta (se); *num.*  
 Fifta-faeder; *n.*  
 Fleám; *n.*  
 Fleón, flíon; *v.*  
 Flówan, fleówan; *n.*  
 Fón; *v.*  
 For; *prep.*  
 For-; *pref.*  
 Fóre-; *pref.*  
 Fóre-hradian, fóre-radian; *v.*  
 Fóre-seccan *v.*  
 Forgífan, forgyfan, forgeofan; *v.*  
 Forgytel, forgitel; *adj.*  
 Forhaefednys, forhaefdnes; *n.*  
 Forhogian, forhogan; *v.*  
 Forhtung; *n.*  
 Forlaetan, forlétan; *v.*  
 For-oft *adv.*  
 Forswigian; *v.*  
 Forth; *adv.*  
 Forthám-the, forthán-the, forthén-the; *adv.*  
 Forthý *conj.*  
 Forthfaran *v.*  
 Forthgán, forthgangan; *v.*  
 Forthsith; *n.*  
 For-wel; *adv.*  
 Forwyrd; *n.*  
 Fraettewian, fraetwian, fraetwan, gefraettwian; *v.*  
 Fram, from; *prep.*

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 n, gefraegnan; *v.*  
 n; *v.*  
 an, gefremman; *v.*  
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 ul-; *pref.*  
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 , fultom; *n.*  
 r, furthor; *adv.*  
 gefylst; *n.*  
 t, gefylstan; *v.*  
 ; *adj.*  
 first; *n.*

## G.

*ref.*  
*ron.*  
 gér; *n.*  
 an, árian; *v.*  
 gearu, gearow, gearuw, gearw, ageáro, ageárw; *adj.*  
 gebedd, bead; *n.*  
 n, anbigan, bigan, bigean; *v.*  
 hra; *nom. plur.* of 'bróthor.'  
 ung, bysnung, bisnung; *n.*  
 an, ceósan; *v.*  
 an, gecygean, cygan, cigan; *v.*  
 rd-laecan, cneord-laecan; *v.*  
 rdnys, gecnyrdnys, cneordnes; *n.*  
 an; *v.*  
 me; *adj.*  
 l, gecind, cynd; *n.*  
 ednys, acyrrednes; *n.*  
 dian; *v.*  
 f, deorf; *n.*

- Gedihtan, gedihtnan, dihtan ; *v.*  
 Gedrefednys, gedrefednes, gedraefnes, gedrefnys, gednys ; *n.*  
 Gedwola, gedwoola, gedweolda, gedwyld, gedwild, dwol ; *v.*  
 Ge-efenlaecan, efenlaecan ; *v.*  
 Ge-endebyrdan, endebyrdan ; *v.*  
 Gefaestnian, afaestnian, faestnian ; *v.*  
 Gefeaxod, feaxod *adj.*, or *part.*  
 Gefera, gefara, foera ; *n.*  
 Gefullian, gefulwian, fullian, fulwian ; *v.*  
 Gefultumian, fultumian ; *v.*  
 Gefyllan, fyllan ; *v.*  
 Gefyrn ; *adv.*  
 Geglengan, geglengcan, geglaencan, glengan ; *v.*  
 Gegóðian, góðian ; *v.*  
 Gegripan, gripan ; *v.*  
 Gegyrla, gegyrela, gegerela, garela, gyrla ; *n.*  
 Geháðian, háðian ; *v.*  
 Gehálgian, hálgian ; *v.*  
 Gehátan, hátan ; *v.*  
 Gehwaer, gehwár ; *adv.*  
 Gehwylc, gehwile ; *pron.*  
 Gehýrsumian, hýrsumian ; *v.*  
 Gelaeccan, gelaecccan, laeccan ; *v.*  
 Gelaedan, laedan ; *v.*  
 Gelaered ; *adj.*, or *part.*  
 Geláthung, láthung ; *n.*  
 Geleáfa ; *n.*  
 Geleáfful, leáfful ; *adj.*  
 Gelic, lic ; *adj.*  
 Gelician, lician ; *v.*  
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 Gelustfullian, lustfullian ; *v.*  
 Gelyfan ; *v.*  
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- Gemunan, munan ; *v.*  
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 Geonglic ; *adj.*  
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 Geornful, geornfullic ; *adj.*  
 Geornfullice ; *adv.*  
 Geornlice, georne ; *adv.*  
 Geornung, gyrnung ; *n.*  
 Gereca ; *n.*  
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 Gerihtlaecan, rihtlaecan ; *v.*  
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 Gescýldan, scýldan ; *v.*  
 Geseón, gesión, seón ; *v.*  
 Gesettan, settan ; *v.*  
 Gesethan, sethan ; *v.*  
 Gesiht, gesihth, gesýhth, gesihth, geafth ; *n.*  
 Gesingan, singan ; *v.*  
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 Geswutelian, geswuteligan, swutelian ; *v.*  
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 Geweorthan, weorthan, wyrthan ; *v.*  
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 Gewitnian, witnian ; *v.*  
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 Godcund ; *adj.*  
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, awunian; *v.*

g; *n.*

weolm, welm, waelm; *n.*

n, winsum; *adj.*

## Y.

Yfel ; *n.*

Yfel ; *adj.*

Ylc ; *pron.*

Ylding, elding, eldung ; *n.*

Ymb, ymbe, emb, embe ; *prep.*

Ymbe-spraec, embe-spraec ; *n.*

Yrfe-numa ; *n.*

Yrre, iérre, irre, eórrre ; *n.*

Yte ; *adj.*

## **APPENDIX.**



## APPENDIX.

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### I.

THE following works given by Bede at the conclusion of his *Ecclesiastical History* as composed by himself prior to A. D. 731, show the extent to which Christian with other literature was cultivated in that age:—

"1. A commentary on Genesis, as far as the twenty-first chapter inclusive. Part of this work will be found in the editions of Bede's collected works; the rest was edited by Henry Wharton, in his collection of Tracts by Bede.

"2. A treatise on the tabernacle and its vessels and on the vestments of the priests, in three books.

"3. A commentary on the thirty-one first chapters of the first book of Samuel, (usque ad mortem Saulis,) in three books.

"4. The treatise de ædificatione Templi, (an allegorical interpretation of the temple of Solomon,) in two books.

"5. Detached observations on the books of Samuel and Kings. (In Regum librum xxx questiones.)\*

"6. A commentary on the Proverbs of Solomon, in three books.

"7. A commentary on the Song of Solomon, in seven books.

"8. Glosses on Isaiah, Daniel, the Twelve Prophets, and part of Jeremiah, extracted from St. Jerome.

"9. On Ezra and Nehemiah, in three books.

"10. On the Song of Habacuc, in one book.

"11. On the book of Tobit, (In Librum beati patris Tobie, explanationes allegoricæ de Christo et ecclesia,) in one book.

"12. Heads of readings (capitula lectionum) on the Pentateuch and on the books of Joshua and Judges.

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\* "The passages illustrated in this book are, 1 Sam. ii. 35; iii. 19; vi. 19; vii. 2; xx. 14, 15; xxv. 29. 2 Sam. i. 18; viii. 2; xxiii. 8, 20. 1 Kings, vi. 2, 8, 9; viii. 8, 9, 65; xvi. 34; xx. 10. 2 Kings, xi. 5, 19; xii. 15; xiv. 7, 25; xvii. 29, 30; xviii. 29; xx. 9; xxii. 14; xxiii. 10, 11, 12; xxiv. 14.

- " 13. A commentary 'in libros Regum et Verba dierum.'
- " 14. A commentary on the book of Job.
- " 15. On the Proverbs, Ecclesiastes, and the Song of Solomon.
- " 16. On Isaiah, Ezra, and Nehemiah.
- " 17. A commentary on the Gospel of St. Mark, in four books.
- " 18. A commentary on St. Luke, in six books.
- " 19. Homilies on the Gospel, in two books.
- " 20. A compilation from St. Augustine—In Apostolum quæcumque in opusculis sancti Augustini exposita inveni, cuncta per ordinem transcribere curavi.
- " 21. A commentary on the Acts of the Apostles, in two books.
- " 22. Commentaries on the seven Catholic Epistles.
- " 23. A commentary on the Apocalypse, in two books.
- " 24. Heads of readings on the whole of the New Testament, with the exception of the Gospels.
- " 25. A book of Epistles addressed to various persons. These Epistles were in fact tracts addressed to his friends on the following subjects: On the six Ages of the World, (*de sex ætatibus sæculi*;) on the Mansions of the Children of Israel; on the words of Isaiah, *Et claudentur ibi in carcerem, et post dies multos visitabuntur*, (*Is. xxiv. 22*;) on the Bissextile; on the Equinox, according to Anatolius. The second and third of these tracts are lost.
- " 26. The life of St. Felix, compiled in prose from the metrical life by Paulinus.
- " 27. A corrected edition of the Life of St. Anastasius, which had been inaccurately translated from the Greek. (*Librum vitæ et passionis sancti Anastasii, male de Græco translatum, et pejus a quodam imperito emendatum, prout potui, ad sensum correxi.*)
- " 28. The life of St. Cuthbert, written first in verse, and afterwards in prose.
- " 29. The history of the abbots of Wearmouth and Yarrow.
- " 30. The Ecclesiastical History.
- " 31. A Martyrology.
- " 32. Hymns, in various meters or rhythms.
- " 33. A book of Epigrams, in Latin verse.
- " 34, 35. The books *De Natura Rerum* and *De Temporibus*.
- " 36. A 'larger book' *de Temporibus*.
- " 37. A book *de Orthographia*, arranged in alphabetical order.
- " 38. A treatise on Meters, (*de Metrica Arte*,) to which was added another, *de Schematibus sive Tropis*.
- " To the foregoing list may be added a few books, which are of

undoubted authenticity, and which with one exception, were written subsequently to the completion of the Ecclesiastical History.

"39. The *Libellus de Situ Urbis Hierusalem, sive de Locis Sanctis*, already mentioned as an abridgment from the older work of Adamnan. We know that this tract was published before the appearance of the Ecclesiastical History, in which it is mentioned, and it is singular that it should be omitted in Bede's list.

"40. In his old age, soon after the completion of the Ecclesiastical History, Bede wrote (in imitation of St. Augustine) a book of *Retractiones*, in which with characteristic candor he points out and corrects errors admitted into the writings of his earlier years.

"41. The Epistle to Albinus, edited by Mabillon, and written soon after the year 731.

"42. The Epistle to Archbishop Egbert, written at the end of the year 734 or in the beginning of 735. And,

"43, 44. The Compilation from Isidore, and the Anglo-Saxon version of St. John, which occupied Bede's last moments."\*

## II.

Preceding the observations made, as here given, by Bede relative to St. Gregory's interest in behalf of the Anglican nation from the incident of the youths, we find the following notice of his death and burial by the same pen, with a Saxon translation of his epitaph:—

"Thissum tidum, thaet is, fif winter and six hund wintra aefter thaere Drihtenlican menniscnysse, se eadiga papa Gregorius, aefterthon the he thaet setl thaere Romaniscan Cyrican and thaere Apostolican threottne gear and six monthas and tyn dagas wulderlice heold and rehte, tha waes forthfered, and to tham ecan setle thaes heofonlican rices laeded waes.

"Heold he and rehte tha cyricean on thara Casera tidum Maurici and Focati, and thy aefterran geare thaes ylcen Focati thaet he forthferde of thissum life, and ferde to tham sothan life the on heofonum is; and his lichoma waes bebyrged on Sce Petres Cyricean

\* Wright's *Diographia Britannica Literaria—Anglo-Saxon Period*, London, 1842.



sta:

beforan thām hōsel-portice thý feorþan dæge Idus Martium, and he nu-hwonne on thām ylcā biþ on wuldre arisende mid oþrum hyrdum thære hālgan cyricean. And on his byrgenne is awriten thiases gemetes byrgen-leoþ:—

“Onfōh, thū Eorthe, lichoman of thīnum lichoman genumen,  
Thæt thū hine eft agyfan mæge, thōnne hine God liffaesteth.  
Se gāst up-heofon gesōhte; nāenig gewæald deaðes him scēththeth,  
Thām oþres lifes se sylfa deað ys wég.  
Thæs heān bi-copes leomu on thyse byrigenne syndon betýnde,  
Se symle leofath gehwær on unrim-godum.  
Earmra hungor he oferswythde mid méttum,  
And heora cýle mid hrægle.  
And he mid hālgum monungum saula fram feōndum gescýlde,  
And he mid dæde gefylde swá-hwaet-swá he mid worde lārde.  
Wæs he gerynelicu word sprecende thæt he lifes bysen wære  
hāligra manna.  
Tō Criste he Angle gehwyrðde mid anfaestnyse lāreowdōmes.  
This gewin, and thissum gelic, theós gýmen, and thus thū, hyrde,  
dydest,  
Thæt thū Drihtne brōhtest micel gestreōn hāligra saula.  
Thissum sigorum thū, Godes biscop, blissian milt,  
Forthōn thū thīnra weorca éca mēde būtan ende nimest.”

THE END.

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the fact that the *Journal of the American Medical Association* (JAMA) has been the most influential journal in the field of medicine in the United States, and that the *British Medical Journal* (BMJ) has been the most influential journal in the field of medicine in the United Kingdom.

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